Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXIV.

SIR J. EARDLEY WILMOT.

"The life of a distinguished and yet unambitious lawyer," as remarks the biographer of this excellent man, "deserves to be recorded, on account of its singularity. Some have sacrificed their principles to their ambition. Sir John Eardley Wilmot was unwilling to abandon even his domestic ease." With eminent gifts for the attainment of the very highest distinctions in his profession, he was remarkable for his love of retirement, for his private virtues, and especially, amidst all the honors which were conferred upon him, for the purity of his manners, for his humility and piety as a Christian. His may be added to the names of those illustrious men among the judges and lawyers of England,—of whom are Selden, Sir Matthew Hale, Sir Samuel Romilly, and Sir William Jones,—who have not only adorned their profession by their genius and learning, but have added to the triumphs of Christianity, and even to the evidences of its truth, by exhibiting its power in their lives.

Sir J. E. Wilmot was born at Derby, in 1709. He received the first rudiments of his education in the free school of that ancient place, and was afterwards, at Lichfield, a fellow pupil in the same seminary with Garrick and Johnson. At Cambridge he was wholly devoted to books, and contracted there a passion for retirement and study, which formed, says his biographer, one of the most prominent features of his character. Had he consulted only his inclination, he would have entered the church; his habits and taste strongly disposing him to theology; but he made a sacrifice of these to the wishes of his father, and after prosecuting his legal studies with great diligence, he was called to the bar in 1732.

He had an unfeigned reluctance for public life, but his talents and character were too well understood by those in power, to permit him to remain in retirement, and having served as one of the King's Bench, in conjunction with Lord Mansfield, Justice Foster, Yates, and other distinguished men, he was prevailed upon, though after his repeated refusals, to accept the chief justice-ship of the common pleas. It was in August, 1766, that he received this high appointment, and, says his biographer, Mr Roscoe,—

In the evening of the day Sir Eardley kissed hands on being appointed chief justice, one of his sons, a youth of seventeen, attended him to his bedside. "Now," said he, "my son, I will tell you a secret worth knowing and remembering: the elevation I have met with in life, particularly this last instance of it, has not been owing to any superior merit or abilities, but to my humility, to my not having set up myself above others, and to an uniform endeavor to pass through life void of offence towards God and man."

Among the congratulatory letters which Sir Eardley received on this occasion, none were warmer or more sincere than the following from Sir Joseph Yates:—

Clifton, August 30, 1766.

"My dear Lord Chief Justice,—I have now the satisfaction of addressing my friend by the title I so ardently wished him, and blessed as you are with the liveliest feelings of a friendly heart (one of the greatest blessings that man can enjoy,) don't you envy me the joy I feel from this event? I should indeed have been heartily chagrined if you had missed it; and, had the fault been your own, should have thought you exceedingly blamable. My casuistry would then have been staggered indeed, and would have found it a difficult point to excuse you. But now it is quite at peace and entirely satisfied. You do me great honor in rating it so high, and I am sure you speak from the heart. It is the privilege of friendship to commend, without the least suspicion of compliment, and I shall ever receive any approbation of *yours* with superior satisfaction. But no man breathing can have a surer guide or a higher sanction for his conduct than my friend's own excellent heart. Of this the very scruple you raised would alone have convinced me, if I had no other proofs. I have not the least doubt that you will find your new seat as easy as you can wish, and *all* your coadjutors perfectly satisfied. There is but one of them that could entertain any thoughts of the same place for himself; and as he knows that in the present arrangement he had not the least chance of it, I dare say he will be pleased to see it so filled. And, as to the rest of the profession, I can affirm with confidence (for you know I have but lately left the bar, where I had a general acquaintance with the sentiments of the hall,) that no man's promotion would have given so universal satisfaction as yours. I repeat this to you because it certainly must give you pleasure. Success is never more pleasing than when it is gained with honor and attended with a general good will. It will rejoice me highly to shake your hand before I go northwards; and if I knew what day you would be at Bath, I would give you the meeting there. I long to hear a particular detail of every thing that has passed. Your most affectionate friend,

"J. YATES."

On the chief seat of the common pleas Sir Eardley conducted himself with the same candor, modesty, and good sense which always distinguished his judicial character. Though presiding in a court in which he had many of his seniors on the bench, his fine temper and natural urbanity overcame the feelings of regret or chagrin, which might have arisen in their minds from his elevation.

In the course of his judicial duties, Sir Eardley had a most remarkable escape at Worcester, the particulars of which, says Mr Roscoe, are related by him in the following letter to his wife.

"I send this by express, on purpose to prevent your being frightened, in consequence of a most terrible accident at this place. Between two and three, as we were trying causes, a stack of chimneys blew upon the top of that part of the hall where I was sitting, and beat the roof down upon us; but, as I sat up close to the wall, I have escaped without the least hurt. When I saw it begin to yield and open, I despaired of my own life, and the lives of all within the compass of the roof. Mr John Lawes is killed, and the attorney in the cause which was trying is killed, and I am afraid some others: there were many wounded and bruised. It was the most frightful scene I ever beheld. I was just beginning to sum up the evidence, in the cause which was trying, to the jury, and intending to go immediately after I had finished. Most of the counsel were gone, and they who remained in court are very little hurt, though they seemed to be in the place of greatest danger. If I am thus miraculously preserved for any good purpose, I rejoice at the event, and both you and the little one will have reason to join with me in returning God thanks for this signal deliverance: but if I have escaped to lose either my honor or my virtue, I shall think, and you ought all to concur with me in thinking, that the escape is my greatest misfortune.

"I desire you will communicate this to my friends, lest the news of such a tragedy, which fame always magnifies, should affect them with fears for me.

"Two of the jurymen who were trying the cause are killed, and they are carrying dead and wounded bodies out of the ruins still."

In another letter Mr Justice Wilmot says, "It was an image of the last day, when there shall be no distinction of persons, for my robes did not make way for me. I believe an earthquake arose in the minds of most people, and there was an apprehension of the fall of the hall." The modesty of the writer has induced him to suppress the fact, that his safety was owing to the presence of mind which he displayed in remaining in his place till the confusion was over.

In January, 1771, the Chief Justice prevailed upon the king to accept the resignation of his office, and thenceforth gave himself to the duties and enjoyments of private life. We here adopt the words of Mr Roscoe.

His principal society was that of his own family, the formation of whose characters he watched over with the most assiduous care, inculcating in the most affectionate manner the noblest lessons of virtue and honor. Many of his letters to his children have been preserved, and abound in pure and elevated sentiments. In a letter to one of his sons, a boy of fifteen, he says, "I take the first vacant hour I have had this month, to acknowledge the receipt of your letter, and to assure you of my love and affection. I do not in the least doubt but you will merit every past and future instance of them, by seconding my endeavors to cultivate your mind, and principally to impregnate it with those principles of honor and truth which constitute a gentleman, and which I received in the utmost purity from my own father, and will transmit to you, and to your brothers and sisters, as unsullied as I received them; and however fortune may exalt or depress you in the world, the consciousness of having always acted upon those principles which will give you the only perfect happiness that is to be found in this world. But, above all things, remember your duty to God, for without his blessing my love and affection for you will be as ineffectual to promote your happiness here as hereafter; and whether my heart be full of joy or of grief, it will always beat uniformly with unremitting wishes, that all my children may be more distinguished for their goodness than their greatness."

But of all the parts of Sir Eardley's character, none was more conspicuous than the manner in which he conducted himself on the bench, in that most delicate and important office of hearing causes, either of a criminal or civil nature. He was not only practically skilled in his profession, but his penetration was quick and not to be eluded; his attention constant and unabated; his elocution clear and harmonious; but, above all, his temper, moderation, patience, and impartiality were so distinguished, that the parties, solicitors, counsel, and audience went away informed and satisfied, if not contented,—'etiam contra quos statuit, æquos placatosque dimisit.'

In private life he likewise excelled in all those qualities that render a man respected and beloved. His watchfulness, tenderness, and condescension as a parent, the letters in these pages will abundantly testify. May the remembrance and contemplation of his virtues inspire his descendants with a desire to imitate them! This he would have thought the most grateful reward, this the noblest monument! Such unaffected piety, such unblemished integrity, such cheerfulness of manners and sprightliness of wit, such disinterestedness of conduct and perfect freedom from party spirit, could not and did not fail of making him beloved, as well as admired, by all who knew him. Genuine and uniform humility was one of his most characteristic virtues. With superior talents from nature, improved by unremitting industry, and extensive learning, both in and out of his profession, he possessed such native humbleness of mind and simplicity of manners, that no rank nor station ever made him think highly of himself or meanly of others. In short, when we contemplate his various excellencies, we find ourselves at a loss whether most to admire, his deep and extensive learning and penetration as a lawyer; his industry, probity, firmness, wisdom, and patience as a judge; his taste and elegant accomplishments as a scholar; his urbanity and refined sentiments as a gentleman; or his piety and humility as a Christian.

THE CHRISTIAN AND NATIONAL CHURCH.

From Mr Greenwood's sermon on this subject, preached at the recent installation of Rev. Mr Thompson at Salem, we select the following extracts. The general design of the discourse is to prove, that the absence of a church establishment, or the entire disjunction of the church from the state, is better than any direct union between them; better for religion itself, better for its ministers, for the people, and for the government.

This is argued from various considerations; from the spiritual nature of the kingdom itself, from the assertion of the text, that Jesus Christ is the only head of his own church, from the absence of any visible sovereign, and from the universality of his religion. For the faithful of all lands compose it; and all denominations have equal claims to its honors, privileges and blessings. In illustrating this last position, he observes,

All who believe and obey Christ, acknowledging him to be the head, are members of his universal church, in full communion. No one, but Christ, can be in the highest sense, over them or above them; no church, no denomination, no man. And, therefore, that sect or community that arrogates to itself superiority or dominion, on account of its creed, or its worship, or its government, or its age, or on any pretext whatsoever, is really, though unconsciously, degrading itself, and making itself the lowest in the church of Christ, and the kingdom of heaven. No constituent church can, in consistency with its Christianity, call itself the church, as if itself only was, or could be, *the* church universal, the full, spacious, glorious church, whose altars are reared in all lands, whose anthems are sung in all tongues, whose communicants are all, without partiality or exception, who believe and confess that Jesus is the Christ.

In showing that it is better for religion, that there should be no national church, Mr Greenwood remarks,

She escapes the degrading associations, compliances, pollutions and assaults to which a political alliance must inevitably subject her. She is not saved from all abuses, but she is saved from a great many. Her forms are not worn so often as cloaks by ambition, by selfishness, and by laziness. She is not herself obliged to wear a state livery. She is not so often wounded in the house of her friends, real or pretended. She is not called to lend her countenance and support to younger sons and retainers of great families, let their qualifications and characters be what they may. She is no longer, when she stands alone and by herself, liable to the accusation, too often justified by appearances, of being a solemn trick of the government to keep the governed in order. When the government, as such, has nothing to do with the outward support of religion, it will be plainly seen that religion, if it be a trick, is, at any rate, not a government trick, and the accusation, thenceforward, will be idle, and will soon cease to be made. And it is a poor and false notion of religion that she cannot stand as well without the support of government as with it. I am persuaded that she stands much better without it, than with it. Her support is better, when she is thrown wholly upon the hearts of men, and the nature which God has given them, because its foundation is a broader and deeper one than the favor of princes or legislatures. She may lose in splendor, but, even if that be a real loss, it will be more than supplied by an increase of respectability. The very fact that she stands alone is an increase of respectability. Independence is always respectability. Religion was better supported before the time of Constantine than after, because she was supported by each faithful disciple's faithful heart. There is the true support, and there only. When religion is supposed to require the aid of the civil arm, and the public chest, the next supposition may very naturally be, that she is weak of herself. That has been the supposition, and she has been injured by it. Another supposition has been, that the tyranny, and the fraud, and the rapaciousness which have so often been the consequences of the connexion of religion with human governments, are to be imputed to religion herself; and much has she been injured by that also. Tests, oaths, punishments, qualifications and disqualifications, miscalled religious, with all the temptation, venality, hypocrisy, and misery to which they have given rise, have all been connected with and charged upon the religion of the immaculate Saviour, and his poor, simple, honest apostles. All this sin, for it deserves no milder name, is justly to be referred to the erroneous and interested views and principles of those who profess this religion, especially to their great error, that it needs the patronage, and the protecting, and compelling, and excluding processes of worldly authority, in order to be properly supported; but the religion itself is accountable for no such perversions of its real and original constitution and spirit. She does not need those worldly aids; she is stronger, happier, and healthier without them; and the proof that she is so, is that they have always served as grounds of attacks against her. In fact, by encumbering her with these aids, her best and purest power over the spirit has been virtually called in question, and clogged, restrained, and impeded in its exercise.

ON THE TRINITY.

The Rev. Jacob Norton has prepared for the press a series of Dialogues between a Trinitarian minister and a Unitarian parishioner, of which from a cursory perusal we have been led to think highly. We have permission to take a few extracts for our paper from the manuscript. The following one occurs immediately after a conversation on the import of the plural pronouns, as in the expression "Let *us* make man," &c.

Minister.—If I have had an incorrect view of this subject, I am willing to submit to correction. The impression on my mind has been that the plural personal pronouns, with application to God, were of frequent occurrence in the Old Testament scriptures. But I suspect I too hastily admitted the impression. Nor do I feel so confident that the use of the plurals, under consideration, denotes the existence of God in the three-fold character, for which I have contended. I am, however, far from being satisfied that my general theory is untenable. Other evidence is to be produced in support of it, which, it seems to me, must be conclusive. "In the institution, by which we are initiated into the Christian community, a solemn act of worship is prescribed to be done to the Holy Spirit, in union with the other Divine Persons. The high command is 'Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' Shall man then dare to 'put asunder what God has joined together,' in the very *name and nature of God!*" Now, as in this institution, a solemn act of *worship* is prescribed to each of the Sacred Three, and as there is but one Supreme God, the inference must be, that the three constitute the one God.

Parishioner.—Your inference, Sir, may be satisfactory to yourself and others; but it is far from being so to me. Were it an uncontroverted fact that converts to Christianity, in the apostolic age, were baptized in the name of the Father, and of the Son, and of the Holy Spirit, this would be *far* from proving, that, in the administration of the baptismal ordinance, a solemn act of worship was done to either of the three, separately considered, or to the three, considered as constituting the one God. But is the *supposed* fact, an *unquestionable* one? No, Sir, it is questioned; and by men whose opinion is not lightly to be regarded. And that it may be *reasonably* questioned, is to be inferred from the fact, the sacred records do not teach us that the form of baptism, as above stated, was *ever used* by the apostles of our Lord. They say *only* that converts to Christianity were baptized *into Christ*—in *the name of Christ*—in *the name of the Lord Jesus.* But admitting that, in the administration of the baptismal ordinance, the names of the Father, of the Son, and Holy Spirit were used by the administrators of it, is it to be inferred that they performed a solemn act of *religious worship*, of which the Father, the Son, and the Holy Spirit were, each an equal object? Believing, as I do, that this inference is utterly inadmissible, I must of course believe that the form of Christian baptism has *no favorable bearing* on the trinitarian theory.

Minister.—But if the form of Christian baptism does not imply a solemn act of religious worship done to the Sacred Three, what does it imply?

Parishioner.—I regard it, Sir, as a religious institution, rite, or ceremony, in the performance of which, *no prayer* or *address* is made either to the Father, the Son, or the Holy Spirit, but which implies that the subjects of it express their belief in, and attachment to, the truth of Christianity, which, by the appointment and direction of *the Father* was promulgated by *Jesus Christ*, and confirmed by *the Holy Spirit*, or *the divine power*, by which Jesus Christ and his apostles wrought miracles in confirmation of the truth of the doctrines, which they taught. Baptism may also express dedication to God, and obligation, on the part of the persons dedicated, to observe and do whatever is required in the christian scriptures.

Minister.—Should I admit that the form of words, used in the administration of the baptismal ordinance, does not imply a solemn act of religious worship done to the Sacred Three, and that your view of baptism is correct; yet does not the circumstance, that *the names* of the three are *joined together*, furnish proof that the mode of the divine existence is three-fold; or, that, notwithstanding God is one, yet that he is three?

Parishioner.—If, Sir, this circumstance prove the truth of your strange, inexplicable, and to me perfectly unintelligible doctrine, will not the circumstance, that *God* and *the creature* are mentioned together, and in as solemn a manner, as the three are mentioned in the text under consideration, prove that *God* and *the creature*, although two, or more, are nevertheless but *one being*?

Minister.—Perhaps it would. But the name of God and creatures are, in no part of the Bible, thus associated, or I must have been an inattentive reader of that holy book.

Parishioner.—But should I produce examples of such association, will you admit that God and the creature, although numerically two or more, are nevertheless, but one numerical being, or allow that the passage under consideration furnishes no proof of the triune doctrine?

Minister.—When you produce satisfactory examples, I shall be prepared to reply.

Parishioner.—Whether you will consider them as satisfactory, I know not. I will only say that, in my opinion, they ought to be satisfactory. Examine them:—"And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped the Lord and the king.*"—"I charge thee before *God*, and the Lord Jesus Christ, and *the elect angels*, that thou observe these things." Is not the name of God in those passages as intimately, and as solemnly, associated with the name of David, king of Israel, and with elect angels, as it is with the names of the Son, and of the Holy Spirit in the passage under examination. It appears to me, Sir, that none but an affirmative answer can reasonably be given. But you are not prepared, I presume, to say that God and king David were *one being*, or that God and the elect angels *are one*. Nor will you admit that David, although worshipped in connexion with God, was either *equal* to *God*, or *worshipped as God*. Nor do you believe that God and the elect angels are *one being*; or that the elect angels are *equal to God*.

Minister.—The examples you have produced have a nearer affinity to the passage under discussion than I was prepared to expect. Although I was aware that the name of God and creatures were joined together in the scriptures, yet I know not that I ever, till now, contemplated the association as so intimate and solemn. Whether these examples ought to be admitted as satisfactory, I am not prepared to decide. I think, however, I ought to admit that they are so much to your purpose, as to convince me that the passage we have been examining does not afford that satisfactory proof of the trinity which I have heretofore imagined it did. I wish, however, to have it distinctly to be understood that I do not relinquish it as unfavorable to my theory, which, I am persuaded, is susceptible of support.

[From the Christian Reformer.]

THE MEDIATION OF CHRIST.

All our information respecting the mediation of Jesus Christ must be derived, either directly or indirectly, from the New Testament: the views which men have of this subject, how much soever they may be supposed to exalt his person or magnify his office and work, are deserving of no credit any further than they are contained in the writings of the evangelists and apostles, and can be supported by proofs brought from those faithful records of Christian truth. The New Testament states expressly of what Jesus Christ is the Mediator; we are not left to make it out by inference; but are informed in plain and positive terms to what his mediation relates; and what is stated on the subject is in perfect accordance with every thing recorded concerning the great objects of his ministry, death, and resurrection, and of the divine mission which he gave his apostles. It must have been the design of the writers of the New Testament, when giving an account of the mediation of Jesus Christ, to communicate correct views of it, and to give their readers all the information necessary for them to receive on the subject: hence it may be concluded, that his mediation relates only to what they have pointed out; and that when men have devised other objects of it, which are not mentioned in the Christian scriptures, under the pretence of exalting the Saviour, and rendering his death and intercession of greater value, they have greatly erred, not knowing, or not properly attending to, the scripture, neither duly regarding the character of God, even the Father, nor his unmerited, unpurchased mercy and favor to his sinful, perishing creatures.

The texts in which we are informed of what our Lord is the Mediator, are the following:

Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."

Heb. ix. 15: "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance."

Heb. xii. 24: "And to Jesus, the Mediator of the new covenant."

The word rendered *testament* in the second of the above texts means *covenant*; it is the same word as is rendered *covenant* in the first and third of the above texts, in other places in the Epistle to the Hebrews, and in other parts of the Apostolic writings; it is also rendered *covenant* in this very text (Heb. ix. 15,) by learned translators and critics of different parties among Christians. Should the word *testament* be retained in the one text in which it occurs in connexion with the mediation of Christ, the context would require such an explanation of it as would mean the same as the word *covenant* in the other texts; for it is undeniable that the writer is treating of the two *covenants*, and that, in the text we are noticing, he speaks not of an Old and a New Testament, or last will, but of the old and new covenants. The above texts plainly teach, that it is of the new and better covenant Jesus is the Mediator: to this covenant, and to this only, according to the scriptures, his mediation relates.

That by the first or old covenant is meant the law given by Moses to the people of Israel; and by the new and better covenant, the gospel, the gracious dispensation which came by Jesus Christ, will, I expect, be acknowledged by Christians of all parties; consequently, it would be superfluous to enter upon the proof of it.

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As the new covenant, of which only Jesus is the Mediator, is expressly distinguished from, and contrasted with, the old covenant, it follows that he was not a Mediator until he appeared to introduce the new covenant. Paul informs us not that Christ, but that Moses, was the mediator of the first or old covenant, Gal. iii. 19; and the whole history of the giving of the law, and of the establishment of the old covenant, shews that Moses was the Mediator of it. By him and his ministry God gave that covenant to the people of Israel: he ratified and confirmed it with the blood of their sacrifices: and during his life it continued to be ministered by him. It was built and established upon the divine mission and authority which God gave him. Our Lord's mediation, as it originated with God, commenced with his actual ministry; and he could not be a Mediator before that existed of which he is the Mediator.

I shall now point out more distinctly how he is the Mediator of the new covenant, the gospel.

1. The mediation of Christ relates to the communication of the gospel, with all its blessings and privileges, which is designed to bring the whole world nigh to God, and into a covenant relation to him as his people. Though the gospel originated in the love of God to sinful men, and is a glorious display of his rich mercy and free favor to them, we are indebted to the labors and sufferings of his beloved Son as his honored instrument for the actual communication of it. As Moses was the medium between God and the nation of Israel, by whom they received the law, the old covenant, so Christ is the medium between God and the world, by whom grace and truth came; by whom we have received the gospel, the new and better covenant. For all the riches of Divine favor, the blessings of salvation, and the hope of eternal life which it contains, we are, under God, indebted to his mediation.

2. His mediation includes his ratifying and establishing the new covenant by his sufferings and death. Hence his blood being put for the whole of his sufferings and death, is called the blood of the everlasting covenant, and the gospel the new covenant in his blood, meaning that by his death it was confirmed and established. So Moses confirmed the old covenant with the blood of the Jewish sacrifices. "He took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." Heb. ix. 19, 20. The writer of the Epistle to the Hebrews says, "For where a covenant is, there is a necessity for the death of that which establishes the covenant." Heb. ix. 16, Improved Version. The death of Christ was designed not to reconcile God to men, or to purchase blessings of him, but to establish the covenant, that sin might be removed, and the promise of the eternal inheritance received.

3. Christ, as the Mediator of the new covenant, is placed at the head of the gospel dispensation, as the High Priest under the law was at the head of the Jewish, and the ministration of all its blessings is committed to him. Eph. iv. 8—13. He is the medium through whom they are dispensed and received by the gospel.

4. The great work of carrying into effect the new covenant is intrusted to him as the Mediator of it, even its most gracious promises and awful threatenings; and to do this he will come again to raise the dead, and to judge the world.

[For the Christian Register.]

ANECDOTE IMPROVED.

Mr Editor,—In my youthful days, on a journey, I fell in company with a lawyer of talent, reflection, and affability. A recent family quarrel led him to remark on the imprudence of those parents who indulge towards their children a jealous temper, and a disposition to accuse them of wicked conduct, without evidence of their guilt. His remarks were of the following import:—'That if parents wish for children in whom they may confide, they should evince towards them a confiding disposition, and an unwillingness to believe them inclined to such vices as lying, pilfering, deception and fraud,—that the more they manifest towards their children this amiable temper, the more likely the children will be to grow up persons in whom confidence may be placed; and that nothing tends more to render children vicious than for parents to manifest towards them a constant spirit of jealousy, and a want of confidence.'

The remarks and reasonings of this gentleman then appeared to me judicious, and I am still of that opinion. On a similar principle I object to the practice of teaching little children that they came into the world with a nature wholly sinful; that their hearts are sin, and that all their actions will proceed from this corrupt fountain, until God of his sovereign mercy shall make them new creatures. If a child does that which is evidently vicious, the parent should show himself deeply grieved, not angry, and do all he can to bring the offender to repent of his sin; hut never furnish him with such an excuse, or impress on his mind such a disheartening idea, as would be implied in telling him that he derived from Adam a nature wholly sinful.

The more I have reflected on such a mode of teaching children, and, on my own experience, the more my mind has been impressed with a belief, that it must have been very injurious in its effects, and have done much to increase the amount of real depravity in Christendom. If a child is made to believe, that God and his parents already regard him as wholly sinful, in all that he does, while he is not conscious of having sinned, except in occasional acts of disobedience, might he not consider himself as brought into the world in a state of dire *calamity*, rather than a state of *sin*, of which he can repent? When told that his heart is wholly sinful, must it not dishearten him in respect to trying to do well, and produce an effect similar to that which takes place in a convict on knowing that he has *lost* his character, and the esteem of his fellow men? If a man has been tried, and sentenced to the State's prison, or to any infamous punishment; he knows that his character is gone; and if not penitent, he will naturally be the more reckless in a course of iniquity. So, when an intemperate person comes to know that he is generally esteemed a *drunkard*, he is of course less restrained by a regard to his character. Why then should not children become the more reckless for being told that they are already ruined, by a sinful nature with which they were born?

Suppose a family of children are about to be brought up in a tavern, where they will daily witness hard drinking and intoxication, and have frequent opportunity to sip ardent spirits; what mode of teaching will be the better in this case to prevent the children from becoming tipplers? Will it be well to tell them that all mankind are *drunkards by nature*; that children bring into the world with them just such appetites as are acted out by the drunkards who haunt the tavern? Will it not be better to tell them it is a very wicked and ruinous thing to form a habit of drinking intoxicating liquors; that children do not come into the world with appetite for rum and whiskey; that this appetite is formed by needlessly drinking such liquors, and that it gradually becomes stronger and stronger, till at length a habit is formed, which exposes men to ruin in this world, and in the world to come? That hence, children should be as careful, to avoid such a snare, as they would poison; and be very thankful to God, they have not yet been suffered to go astray in this path to ruin?

If the latter teacing would be the more proper in regard to the vice of drunkenness, why not in regard to every course of vice to which children are exposed? Children are no more born thieves, liars, murderers, or warriors, than they are drunkards. There is, however, no species of vice into which children may not be led by vicious instructions and examples. C.

[For the Christian Register.]

A BOW DRAWN AT A VENTURE.

Mr Editor,—I was lately reading Rev. Robert Hall's Review of a work entitled "Zeal without Innovation." The following remarks struck me as *admonitory*, and as applicable to some writings which have appeared in our country. If you should be of my opinion, you will perhaps give the extracts a place in your paper.

For the freedom of the censure the author has assumed, he cannot plead the privilege of reproof. He has violated every law by which it is regulated.—Besides, if reproof is intended to have any effect, it must be accompanied with the indications of a friendly mind; since none ever succeeded in reclaiming the person he did not appear to love. The spirit this writer displays towards the object of his censure, is decidedly hostile; no expressions of esteem, no attempt to conciliate; all is rudeness, asperity and contempt.

The writer of this work cannot have intended the reformation of the party on which he has animadverted; for, independently of his having, by the rudeness of his attack, forfeited every claim to their esteem, he has so conducted it that there is not one in fifty guilty of the faults laid to their charge. Instead of being induced to alter their conduct, they can only feel for him those sentiments which unfounded calumny is apt to inspire. The very persons to whom his censures apply, will be more likely to feel their resentment rise at the bitterness and rancor which accompanies them, than to profit by his admonitions.—*Hall's Works*, Vol. I. pp. 166—167.

It is much to be lamented that any Christian writers should so far mistake or forget the nature of the religion they profess, as to expose themselves to such animadversions. But when I read the remarks of Mr Hall, it seemed to me that I had seen in our country some sermons and other publications to which his remarks would apply, as well as to "Zeal without Innovation." I shall not name any writer, not even mention the sect to which such a writer belongs; but I would kindly suggest a mode of inquiry. This is one of the cases in which it seems to me "Charity should *begin* at home." Let, then, every author who may read this article and who wishes to know to whom the remarks of Mr Hall may be applied, listen to the voice of conscience, to see if she does not say to him "thou art the man." If not, next inquire in regard to the writers of his own denomination,—whether there are not some of them to whom it may be said, "Dost not thou fear God, seeing thou art in the same condemnation?" After this let the same inquiry be extended to the writers of other denominations. But in the latter case much caution may be necessary, lest the inquirer's own prejudices should occasion an unjust verdict. D.

CHRISTIAN REGISTER.

BOSTON, APRIL 21, 1832.

UNITARIANISM THE RELIGION FOR WOMAN.

It has ever been a matter of wonder with us, how females could find in Calvinism that which should satisfy their spiritual wants. It is a system so stern, so gloomy, so utterly at variance with the promptings of the unsophisticated heart and with the simple, touching appeals of nature's outward scenery, as well as with the teachings of Jesus, that it would seem impossible that woman could view it with other sentiments than those of strong aversion. And she could not, in fact, but for the influence of a wrong education. We do not believe that two in ten thousand of the sex would be able to contemplate its revolting features for a moment with any sort of pleasure, if it had never been presented to their view till after they had come to years of maturity. What woman, who has the heart of a woman, could, without the perverting process of Orthodox tuition early begun and long continued, avoid shrinking from such dogmas as that every child, in consequence of Adam's transgression, comes into the world liable to God's wrath; that every infant is totally depraved and unless changed by a special operation of the Holy Ghost must suffer everlasting damnation; that the Infinite Father of all either could not or would not forgive and accept his erring but repentant children except some innocent being like Jesus Christ had previously undergone inexpressible agonies in order to appease his anger, satisfy his justice, fulfil the demands of is law, &c.;—may what woman with sensibilities unperverted by false theology, could so much as think of such dogmas without unutterable emotions of horror? How different is Unitarian Christianity—containing nothing to shock right reason or check true affection, but everything to win, charm, animate, and perfect the whole soul.—But we have room only to introduce the topic, and insert the paragraph which suggested it. We are indebted to the last number of the "Bible Christian," an Irish periodical, for the following "Address from the Ladies of Warrenpoint Congregation, to the Remonstrant [Unitarian] Synod" in Ireland. "The document," say the editors, "is particularly valuable, as proceeding from that sex, whose hearts are the very sanctuary of religion, but whose unsuspecting nature too often renders them an easy prey to every deluding artifice of miscalled Orthodoxy. The female mind, in England, has been largely disenthralled from the fetters of unreasoning evangelicism; and in this country, the progress of the same glorious work, is truly gratifying. Many of the best informed, pious, and zealous Unitarians of our acquaintance, are females, of various ranks in society. Indeed Unitarianism is peculiarly a religion for the generous, the virtuous, and the humane."

Warrenpoint, November 15th, 1831.

Gentlemen,—Being informed that it is the intention of your Reverend Body, to hold a special meeting on the 16th instant, We, a part of the Unitarian Females connected with the congregation of Warrenpoint, gladly avail ourselves of this opportunity of conveying to you, our esteemed friends, the sentiments of gratitude and affection, with which your unwearied exertions in our behalf, have inspired us. The distressing circumstances in which our once happy society have been placed, for the last three years, are well known to you all; the desolating hand of persecution, and the insidious tongue of calumny, have been unsparing in their attacks on an upright and most exemplary Minister, who had hitherto lived in the affections of his hearers, and whose mild and truly Christian disposition shone most conspicuous in the darkest hour of his severe trials. We need not repeat the various grievances to which we have been subjected, through the active agency of men who have manifested more of the malignant cunning of the serpent, than of the harmlessness of the dove: men, who under the specious characters of Ministers of the Gospel, have sanctioned, nay encouraged, the commission of deeds, that would disgrace the darkest ages of barbarous superstition.

Beloved Friends, when we compare your characters and conduct with that of the unhappy persons just mentioned, our hearts exult with honest pride, and our hands are lifted up in gratitude to the Giver of all good, who has so graciously inspired you with so large a portion of Christian fortitude, and unshaken integrity. We are well aware of the sacrifices you have made in the cause of truth; and we joyfully congratulate you, on the glorious reward which we foresee will ere long crown your labors, in the spread of those opinions, which we as Christian Unitarians believe to be the 'truth as it is in Jesus." Hope bids us look forward to the time as not far distant, when the sun of righteousness shall arise, and dispel, with his warm and invigorating beams, the clouds of ignorance and superstition, which obscure the vision of too many of our brethren. Then will the knowledge of the Lord cover the earth, as the waters cover the face of the great deep; and then, should you be spared to witness it, you will have reason to rejoice that you were the humble instruments in His hands, of furthering the interests of His Son's Gospel. Should it please the Almighty to remove you to the world of spirits before these cheering visions are realized, your names will be revered by posterity, as the firm, the fearless, and the disinterested promoters of another and a brighter Reformation.

Brethren, our sex naturally precludes us from joining in your glorious efforts, to shake to its foundation the pernicious reign of bigotry and intolerance; but we have hearts to feel, and souls to admire your manly and upright conduct. We, therefore, bid you to be of good cheer; to go forth in the strength of the Lord, conquering and to conquer, attended by the blessing of the One only living and true God, and the prayers of your grateful people. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

While we desire to express our heartfelt thanks to you, as a Body, for the support and protection you have afforded us, we would particularly acknowledge our obligations to our untiring Friends, the Reverend Messieurs Lunn, Mitchell, Davis, and Nelson, who fearlessly braved the united horrors of cold, hunger, and the threatened vengeance of an infuriated mob, to secure to our excellent Minister and his little peaceable flock the quiet possession of their rights. Words are too feeble to convey to you, our kind Friends, the warm feelings of gratitude we entertain towards you; your names are written on the tablets of our memories, never to be erased while reason holds her sway; and it is our earnest desire that they may also be inserted "in the Lamb's book of of life." Had it not been for your generous exertions, we would have been scattered like sheep without a shepherd, and our amiable and beloved Pastor, in the evening of his days, cast on the mercy of an unpitying world.—Gentlemen, we beg leave to assure you of our entire confidence in your integrity, and of our own firm determination of "Standing fast in the liberty wherewith Christ hath made us free." Delivered by you from the trammels of a domineering Priesthood, we will not bend our necks to the yoke of fallible creatures like ourselves; but taking the sacred volume for our guide in matters of faith and practice, we will "search the scriptures" for ourselves, believing that they only "are able to make us wise unto salvation."

Brethren, receive our fervent wishes for your welfare in time and eternity. May the wisdom that cometh down from above direct your councils, and may Almighty God prosper your undertakings. Signed, &c. &c.

BOSTON SUNDAY SCHOOL SOCIETY.

We learn from a Circular recently addressed by the Directors of this society to its friends,—which will be found in another column of this day's paper,—that it is proposed to hold their annual meeting for this year on the evening of the last Wednesday in May next.

This change in the time of the meeting, from December, when it has usually been held, has been made "to give opportunity to many friends of the Sunday school system, who visit the city in May, to be present at the meeting;" and in the hope, as is also expressed in the circular, that by the counsel and aid of our friends from the country, the good influences of the society both upon its members and others may be more widely diffused."

The large increase in the number of these schools since the formation of the society in 1827, connected with the gratifying reports, which have from year to year been given of their condition, is a convincing proof of the attention they have received and of their usefulness. To the continuance, however, of this prosperity, it is essential, that the same zeal and diligence, in which they were first established and have hitherto been nurtured, should continue unabated. There is always danger lest in flourishing and popular institutions, like these, the spirit that gave them birth should decline. It must be remembered of Sunday schools especially, that though the schools be old, the pupils who compose them are always changing, 'and ever young:' and each successive generation demands the same faithful attention, the same assiduous care, which was bestowed in the beginnings of their strength.

One of the most effectual means of giving permanence to these young seminaries of Christian knowledge and virtue, is by diffusing correct information of their condition, and thus exciting a generous emulation among both teachers and pupils. It is hoped, therefore, that at the next anniversary, as on former occasions, the Directors will be provided with a full and exact account of the state of all the Sunday schools in Unitarian parishes throughout the country. The attention of Pastors and of Superintendants is particularly desired to the questions, which are proposed in the circular; an early reply to which will alone enable the Directors to present such a report, as will furnish proper information, and satisfy the wishes of those true friends of Sunday schools, whose zeal at the beginning has not grown cold with time, or, as is the danger of some, with familiarity.

The character given of the ancient church of Ephesus may possibly be applied to some few of the early patrons and supporters of these excellent institutions. It was to their honor, that they "had borne, and had patience, and had labored, and not fainted." "Nevertheless," it is added, "I have somewhat against thee, because thou hast left thy first love."

RELIGIOUS CHARACTER OF GENERAL WASHINGTON.

We had recent occasion to advert to this subject in noticing some of the publications called forth by the return of the hundredth anniversary of Washington's birth.

The following sentences occur in an Address delivered on that occasion at Colrassett by Rev. Mr Flint, to which is annexed a note, which we take pleasure in copying as affording a testimony, on this interesting inquiry, of a very satisfactory kind.

He embraced the sublime doctrines of Jesus Christ, and adorned them in his life by obedience to the Christian commands and ordinances.

Mr Flint then remarks in the note:

'He embraced the sublime doctrines of Jesus Christ.'

It has recently been made a question by polemicks, whether Washington was a believer and professor of the Christian religion. I am able to state the truth of the affirmative from the authority of the first President Adams, who was intimately acquainted with Washington's private and public character. Mr Adams and his excellent lady both informed me, more than thirty years ago, that Washington was a believer and communicant at the table of the Lord. The fact I deemed important to be known, and stated it to my hearers, in a discourse occasioned by the death of Washington.—He adorned the doctrines which he professed. The following is from a note to a discourse on the death of the Christian patriot, by that excellent and venerable man of God, Rev. Eliab Stone, of Reading, who preached a most pathetic and animating discourse to the army, when stationed at Cambridge and Charlestown Heights.—'By one of the General's household, while at Cambridge, we are informed, that he, (the General,) regularly maintained family prayer. Through the whole of the war, he was known to have observed stated seasons of retirement for such devotion, and it was his positive order for none to intrude upon him but in case of an alarm. In his entrance upon his civil employments, General Washington announced to the public, that he would attend upon no secular business upon the Lord's day, and he uniformly adhered to his resolution.'

LATE PUBLICATIONS.

Contemplations of the Saviour; a Series of Extracts from the Gospel History, with Reflections, and original and selected Hymns. By S. Greenleaf Bulfinch. Boston, Carter & Hendee, 1832.

We cordially welcome works like these, designed to assist private and domestic devotion. They are of a class highly useful; and, notwithstanding the profuse abundance of religious works, they are, we are happy to find, continually called for. We have not seen any one, which seems better adapted to its design, that this by Mr Bulfinch. "It was prepared," as is remarked in his preface, "with reference chiefly to family devotion. Many who have been called on to conduct the religious services of a domestic circle, must have felt the difficulty of selecting, in every instance, such passages of scripture as would be fitted for the purpose intended, by their freedom from obscurity, their unity of subjects, and their natural application to the ordinary duties of life." To such passages, selected from the New Testament, and presenting in a connected series, the events of our Saviour's life, are added appropriate reflections and hymns, of which latter a part is selected from various authors, while the rest, or more than half, are original.

The following reflections on "Jesus walking on the sea," with the hymn accompanying it, may best convey an idea of the plan of this excellent little book.

The apostle was earnest in his request for permission to meet his Lord on the waves; but when the boon was granted, his confidence failed him. The incident shows the character of the man; ardent, full of confidence, but too susceptible to the impressions of the moment, and therefore liable to fail at the time of trial. It exhibits the character which at one moment prompted him to be foremost in professions of unvarying fidelity, and a short time afterwards left him to deny his Master in the hall of the high priest. It is not the part of wisdom to rush into trials beyond our strength to bear. We must not, in vain self confidence, place ourselves in the midst of temptation; and then forsaken by our faith, sink in the sea around. It is related of William of Orange, the deliverer of Holland, that he would tremble and turn pale at the distant anticipation of danger, but become cool and fearless as it approached. Thus should the Christian view the dangers of his moral condition. Let him avoid temptation, even with fear and trembling, while it can properly be avoided; but when it comes, let him meet it with every power in readiness for exertion. Let him then listen no more to fear or desire, but hear alone the voice that calls on him to tread the waves; not casting his terrified glance on the dangers around, but having the eye of faith fixed steadily on his Saviour.

Lord, in whose might the Saviour trod
The dark and stormy wave;
And trusted in his Father's arm,
Omnipotent to save!

When darkly round our footsteps rise
The floods and storms of life,
Send thou thy Spirit down to still
The elemental strife.

Strong in our trust, on Thee reposed,
The ocean path we'll dare;
Though waves around us rage and foam,
Since Thou art present there.

RELIGIOUS INTELLIGENCE.

A Theatre changed to a Church. A lease has been taken for ten years of the Chatham Theatre, New York, with a view of converting it into a place of religious worship. The fitting up will cost $6000, and the annual rent is at the rate of $2000. It is expected that the building will be ready for use in season for the religious anniversaries in May. It will accommodate over 3000 persons. The Journal of Commerce informs us that the religious society about to occupy the building, have invited Rev. Charles G. Finney to become their pastor, and that he has accepted the invitation.

Ordination. At Charleston, S. C. March 14th, Mr George W. Boggs, was ordained as a missionary to Bombay. Sermon by Dr Leland, from Acts xxii. 21.

Installation. At Northbridge, March 14th, Mr Samuel H. Fletcher, was installed as successor to John Crane, D. D. Sermon by Mr Rockwood, of Westborough.

CIRCULAR.

[Superintendents of Sunday Schols who may not have received the following Circular, will promote the objects of the Society by complying with the requests therein stated.]

Sir,—It is contemplated by the Directors of the Boston Sunday School Society, to have the next public annual meeting take place on the evening of the last Wednesday in May next. And, in view of the objects of this meeting, it is desirable, on this, as on former occasions, to obtain as full an account of the state of all the Sunday Schools in Unitarian parishes as can be furnished.

The information which has been received from distant Schools, and which has been extensively communicated by the distribution of the Society's annual reports, has given abundant evidence of the usefulness of such institutions, and served in a very great degree to increase their number and improve their condition. For it will be seen, by adverting to the last annual report, that at the time this Society was formed, in 1827, there were but nineteen of these schools, most of which were in a state that was very discouraging to the teachers; but that in the summer of 1830, there were eightysix in operation, and in a condition which promised much advantage to both teachers and scholars.

The proposed change in the time of the public annual meeting, from December to May, will be made in order to give opportunity to many friends of the Sunday School system, who visit the city in May, to be present at the meeting; and in the hope, that by the counsel and aid of these friends from distant parts of the country, the operations of the Society may be rendered more useful to its members, and its good influence more widely diffused.

For the sake of uniformity in some particulars, answers to the following questions are respectfully solicited from the pastor of the Parish, or other superintendent of the School, viz:—

1. In what town or district is the school?
2. By what parish is the school supported?
3. Is it confined to the parish, or are the children collected from a certain neighborhood or district, without regard to Christian denominations?
4. When was the school established?
5. What is the number of scholars, male and female?
6. What is the number of teachers, male and female?
7. Who is the superintendent, or director?
8. What books are used for instruction?
9. What method of instruction is adopted?—instance the exercise of a day.
10. Is there a library for the benefit of the children, or one for the teachers? What is the number of volumes?
11. What changes or improvements have been made in the school since it was formed?
12. What appears to be most wanting to increase the usefulness, or improve the condition of the school?

We would also solicit such remarks in addition, as may be deemed interesting by our correspondents.

The first four questions need not be answered in relation to schools from which we have heretofore received accounts, as such communications are preserved on the Society's files.

The above communication is in conformity to a vote of the Directors of the Society, passed at their last meeting on the 4th instant.

J. F. FLAGG, *Cor. Sec'y of the Boston Sunday School Society.*

Boston, April 10, 1832.

N. B. It will be desirable to receive all communications in answer to the above, before the 15th of May.

OBITUARY.

[From the Plymouth Memorial, by request.]

MR EZRA CHURCHILL.

Died in Plymouth, on the 11th instant, Mr Ezra Churchill, aged 27, of a protracted pulmonary consumption.

In the death of this young man, we have another instance of the uncertainty of human life. Happy in the anticipation of a continuance of social and domestic enjoyment, in the bosom of a beloved family, ardent and active in business, enjoying the society of his numerous friends, and from his moral deportment giving promise of a useful life, our friend has yielded to the violence of disease, and is now committed to the silent grave.

A few weeks previous to his death, he manifested much intensity of thought upon the subject of religion; he was patient, composed, and submissive in the prospect of approaching death; while enduring pain and distress, his countenance, the index of his soul, bespoke the peace and joy which were within. When he was dying, he said with a smile, 'my hope is in the Lord Jesus Christ.' Thus leaving his friends the assurance, that their loss is his eternal gain.

One year has not passed, since we saw him stand at the altar, making the vows of a husband, to day the coffin is ready to convey him to the tomb.

Thus youth decays, though hopes of life are high,
Like morning flowers, before 'tis noon they die.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

In the Senate, the Committee on Post Offices and Post Roads reported a bill from the House, to establish certain post roads, with sundry amendments. Mr Webster, from the Select Committee, made a long report on the subject of the apportionment of Representatives. Its length exceeds our limits. The Committee in forming their amendment, endeavored to adopt "a rule of representation, plain, simple, just, uniform, and of universal application."

"This rule," says the report, "may be clearly expressed in either of two ways. Let the rule be, that the whole number of the proposed House shall be apportioned among the several States according to their respective numbers, giving to each State that number of members, which comes nearest to her exact mathematical part or proportion; or, let the rule be, that the population of each State shall be divided by a common divisor, and that in addition to the number of members resulting from such division, a member shall be allowed to each State, whose fraction exceeds a moiety of the divisor."

On Monday, Mr Clay, from the Committee on Manufactures, made a Report on the subject of public lands, accompanied by a bill to appropriate the proceeds of public lands among the several States, for the period of five years, except in case of the intervention of a war, in the following manner, ten per cent to the several States in which the lands lie, and the remainder to the several twenty four States, according to their federal population. The bill was ordered to be printed.

The House of Representatives, on the 12th instant, resolved itself into a Committee of the whole on the bill to enlarge the Revolutionary Pension list, which was reported with various amendments. We do not find that any business of general interest has been completed since our last accounts.

United States Bank. The Salem Gazette has the followig remarks in regard to the value and importance of the United States Bank

Mr Gallatin, Mr Smith, and Mr McDuffie, have each demonstrated that a uniform and sound currency could not have been obtained without the aid of the United States Bank. In the interval between the dissolution of the old bank, and the establishment of the new, the currency was more irregular that it is in any country in the world. There is now none where the currency is better. Indeed it is impossible that it should be better. Bank bills are absolutely better than silver or gold, in the performance of all large commercial operations. A United States Bank bill is as good at Cincinnati as at Boston, and a merchant at either place, who owes a debt at the other, has only to inclose a bill for the amount to his creditor, drop it into the mail, pay double postage, and his business is done. But if he had to pay the debt in silver or gold, he would be obliged, in the first place, to pay a heavy freight for transportation, and then an additional sum for insurance, which would amount together to a very important per centage. The bills of the United States Bank are therefore better to the trader than silver or gold, by the whole amount of freight and insurance.

Geology. A school Lyceum in Boston has made some progress in preparing labelled specimens of quartz, felspar, mica, hornblende, lime and argillite, the six ingredients which compose nineteen twentieths of our earth, for the use of school conventions to be held in various parts of New England the present season. As many sets of specimens are to be provided for each convention as there are towns in the county where it is held, so that the schools in every town which is represented can be aided in making collections for themselves, and a *beginning* made towards furnishing them with cabinets of Natural History, and eventually exploring minutely and thoroughly our natural productions and resources.

Maine. It is estimated that the quantity of land in Maine, which will fall into the hands of the British, should the award of the Dutch King be acceded to, will be about two millions of acres and contains about 2,500 inhabitants. The possession of this territory would enable the British to open a military road, and establish a line of posts, from New Brunswick to Quebec. This is an important point to be gained, as the river St Lawrence is frozen about one-third of the year.

Portland. A. L. Emerson, the National Republican candidate, was elected Mayor of Portland, at the second trial, on Wednesday.

Railroads. Eight bills, for incorporating Railroad Companies, in the State of New York, have passed both branches of the Legislature of that State.

Fayetteville. This place is fast recovering from the effects of the late fire; business has become brisk, and building lots command a great price.

Cherokees. The Milledgeville Journal states, that the ninetysix surveyors elected in the several counties, for the purpose of surveying the territory now occupied by the Cherokees, assembled at that place, in pursuance of the Governor's proclamation, on the 2d inst. and were about to proceed immediately upon their survey.

The Creek and Cherokee Indians. The Journal of Commerce and the New York American, furnish the following information respecting the Creeks and the Cherokees.

By the treaty recently concluded and ratified at Washington, the Creek Indians, through their commissioners, cede to the United States all their lands east of the Mississippi River. The compensation they are to receive, appears to be equal to about $250,000 (nearly half in annuities,) besides certain reservations made to 90 chiefs and other heads of families. These reservations they are permitted to sell "for a fair consideration," to any other persons, in such a manner as the President may direct. At the end of five years, so many of them as choose to remain will receive patents for their lands, in fee-simple, from the United States. It is expressly provided that they "shall be free to go or stay, as they please," and this provision appears to extend to the whole tribe, whether possessing reservations or not. As fast as they are prepared to emigrate, they are to be removed at the expense of the United States, receiving subsistence from the same while on their journey, and for one year after their arrival at their new homes.

The Cherokees alone are now left within our borders; and we confess we unite in the hope expressed in so many quarters, that they too may be fairly prevailed on to migrate beyond the Mississippi. We would not hesitate as to the cost, so that they could be induced to go,—for with their departure would terminate an angry and perplexing controversy; and above all, the cause of direct collision between Georgia and the Supreme Court would be thereby removed.

Small Pox. A letter from Green Bay, dated Feb. 8th, says,—

The small pox is making dreadful ravages among the Indians along the western shore of Lake Michigan. As many as sixty had died of this malady at Milwauky up to the last accounts.

FOREIGN INTELLIGENCE.

Cholera. By late arrivals from England, it appears that the alarm on account of the cholera had abated, although the number of cases appears as great as heretofore. The following statement, abridged from the official table dated "Central Board of Health, Council Office, Whitehall, March 7, 1832," affords, we presume, a correct view of the progress and state of the disorder in that country.

In LONDON the remaining cases at the last report were	80
New cases,	45
Died,	16
Recovered,	17
Remaining,	92
Total cases from commencement of disease,	345
Total deaths from do. do.	134
In the COUNTRY up to March 6th, viz. in Newcastle, Gateshead, North Shields, South Shields, Kirkintilloch, Greenock, Glasgow, Paisley, and Kilwinning.	
Remaining cases at last report, were	89
New cases,	26
Died,	11
Recovered,	7
Remaining,	97
Total cases from commencement of disease,	2175
Total deaths from do. do.	761
Total cases from commencement of disease, in places where it had ceased,	3716
Total deaths from do. do.	1007
Grand total cases,	5891
do. do. deaths,	1768

The following is a letter from our Consul at London, to the Secretary of State, which has been officially published at Washington.

To the Hon. Edward Livingston, Secretary of State.

London, 29th *Feb.* 1832.

Sir,—Of the existence of Cholera in London there there appears to be no reasonable ground for doubting. The fact was at first warmly disputed in many interested quarters, and was consequently disbelieved by a great portion of the community.

At Neweastle and Sunderland the same thing took place. The current of opinion was, in the origin, very strongly against all who asserted that this disorder prevailed in those places, and the number of reported cases diminished, until a sudden and extensive increase of the malady overwhelmed all scepticism on the subject; such will probably be the course of events here. The disorder is occasionally manifesting itself in different parts of the metropolis, making at present, however, a very small aggregate of cases, for so large a population, and in reality adding nothing to the average mortality. On the contrary, that average is in some districts so much less than that of the same period last year, as to give rise to an opinion that Cholera is a novel mode of death for those only who would have died at about the same period if this disorder had not appeared. This opinion, however, is very questionable, for it attacks the young, the strong and the healthy, as well as those who are old, feeble or sickly.

The contagiousness of the disorder is still a point of great doubt. Its first appearance here could not be traced to any specific communication with persons or places infected. It has also, here as elsewhere, made its appearance simultaneously in districts distant from each other, and in individuals who have apparently been secluded from all chance of infection. But then again several persons in the same house have been attacked at the same time, and others who have merely passed through places where it has appeared, have themselves been the first victims, and possibly the origin of it, in places where it afterwards prevailed. There is one circumstance, however, worthy of note, which is, that no report has yet been made of the disorder returning after the lapse of a considerable period, to a family that had once been exposed to its contagion within its own walls. I believe, also, that amongst the great number of Medical men in this country who have been in attendance on Cholera patients, only one has died of the disorder in question.

A few of the cases in London have been extremely rapid in their progress, terminating in the course of a few hours. The average fatality is nearly eight to thirteen of the number attacked.

I have the honor to remain, with the greatest respect,
Sir, your most obedient servant,
THOS. ASPINWALL.

England. The London Courier of March 1st, in an article on the subject of the Reform Bill, remarks, "We can now state, in the most positive manner, that the Anti-reform Peers do not entertain the slightest expectation of a majority in the House of Lords against the second reading of the Reform Bill. On the 6th of March the Lord Chancellor moved an address to the King, praying that the last report of the Common Law Commission might be laid before the House. The Commissioners, he observed, after a most laborious investigation, had come to the conclusion that imprisonment for debt, whether on mesne process or execution, ought to be abolished. At the same time it was proposed to deprive the fraudulent debtor of all means of withdrawing his property from the reach of his creditors. His Lordship coincided in opinion with the Commissioners.

France and Italy. A body of French troops embarked lately at Toulon for Italy. On the evening of Feb. 28th, they landed at Ancona, and took possession of the Citadel. Dissatisfaction with the Papal Government occasioned this expedition. The London Courier says,

We are happy to hear from a source to which we attach great credit, that the Austrian Cabinet is perfectly agreed with that of France as to the unfitness of the Papal Government, as it now exists, and that very important modifications, favorable to the interests of the inhabitants of the Papal States, will be insisted upon.

The affairs of Holland and Belgium remained unchanged.

Portugal. Accounts have been received in London, as early as March 8th, that Don Pedro had entered Terceira, and that he was received with enthusiasm. The troops and the inhabitants took the oath of allegiance to Donna Maria 2d and the Constitution. The Spanish royal guards have left Madrid and marched for Portugal. Troops were concentrating on the frontier of Estramadra, where an army of 25 or 30,000 men would be ready to enter Portugal as soon as Don Pedro should effect a landing.

Poland. The following extract from a lettter, dated Cracow, Jan. 20th, shows the deplorable state to which this unhappy country is reduced.

The young and heroic Prince Roman Saugusto had been condemned to be banished to Siberia, to be there employed at working in the mines. His parents, after sacrificing, without success, several millions in efforts to save him, entirely depended on the magnanimity of the Monarch Eventually, in consequence of appeals made in favor of the young Prince, the question was submitted to the approbation of the Autocrat, on the very door of the fete. Will it be believed? He had the barbarity to add at the foot of the sentence of condemnation, and in his own hand, the journey on foot, (the journey is one thousand French leagues.) A grandson of the Count Herman Potocki, scarcely seven years of age, has been taken away from his parents, and conducted to Siberia. Ladies belonging to the highest class in society, and who took part in the revolution, have been flogged with rods.

Turkey. The Episcopal Watchman, published a Hartford, Conn., gives the following interesting information.

A young gentleman, a resident of this city, has kindly furnished us with the following information, in a translation of portions of a letter recently received from his brother, a Greek merchant, of Constantinople, written under date of January 3d, 1832. The intelligence is of a very gratifying nature. The Sultan is the friend of education and the general diffusion of knowledge. The Turks are becoming a reading people, and are improving with great zeal the advantages placed in their hands. The present is truly a new era in the annals of Turkey.

Greek merchants visiting Constantinople enjoy great facilities. As there is no Greek Minister here, the Greeks receive the protection of the Ministers of the three powers, Russia, England, and France, both for themselves, and for their ships and crews. Their vessels do not bear the Greek flag, but that of some one of the allied powers, as the captains may prefer. On my arrival, I presented my passport to the Secretary of the French embassy; and now as a *Greek Frenchman* I pursue my business without molestation or trouble.

You made some inquiries respecting the Turks. They are indeed advancing in civilization with gigantic strides. The regular army is constantly improving. Every evening we have music at the Tophanna, (the arsenal.) The Government has commenced establishing Turkish schools for mutual instruction. The Greeks also, by order of the Porte, have opened four of the same kind, and several others are in preparation. The Phanariotes, (influential Greeks,) are building on the island of Pringipos, a few miles from Constantinople, a large edifice for a University. The Sultan has established a Court Journal, 'Le Moniteur Ottoman,' which is issued twice a week in French and Turkish; and will shortly appear in several other languages. He obliged all in official stations, as well as the heads of the artizans, to become subscribers; so that it is now curious to see the Turks, who formerly did not wish to hear or see any printed books, since it was prohibited by law, with newspapers in the streets, in their own language; and what is more wonderful, in the French, which they study with great diligence.

The Turkish Court transacts her affairs, both civil and military, with great secresy, so that with difficulty one can hear of anything before its accomplishment. The Viceroy of Egypt is laying siege to the castle of Acre, and the Porte has sent, and is daily sending armies from here. He is also preparing a fleet with haste: but for whose assistance the expedition is intended, is not known. People conjecture it is against the Viceroy Mahemed Ali, basing their supposition upon an official article in the Court paper, which says, "The Viceroy Mehemed Ali, waged war against the Pasha of Acre, without our order, and without giving us notice." Others explain the thing otherwise; but no one knows the truth.

Greece. The King of Bavaria has accepted the crown of Greece, in the name of his son Prince Otho.

It is stated that the Governments of Great Britain, France and Russia have engaged by a treaty, made with the concurrence of Austria and Prussia, to take steps immediately to enable the King of Greece to provide an efficient military establishment, and to meet the other demads of expenditure consequent upon his assumption of the sovereign authority. A Council of Regency is to be named to govern the kingdom during the minority of the King, and especial care will be taken not to appoint any person upon the council, who would be obnoxious to the Greek nation, and that consequently Capo d'Istrias, the brother of the late President, cannot be a member of the council.

Mexico. An arrival at New York from Vera Cruz, brought accounts to March 23d.

The defeat of Gen. Santa Anna in the battle of the 3d, proves not to have been so disastrous as it was reported to be. His whole loss in killed and wounded is stated to have been from 500 to 600. He had recruited his forces, and when the Virginia sailed, he had 2300 men including militia. Gen. Calderon with 2500 to 3000 government troops had appeared before the town four days before, and an attack was daily expected. Tampico, Alvarado, and two other places had declared in favor of Santa Anna.

MARRIAGES.

In this city, Mr Elisha T. Coolidge, of New Bedford, to Miss Mary Ann Gould; Mr William Pond to Miss Alphina Johnson; Mr Edward Glover to Miss Elizabeth Duncan; Mr Ebenezer Fish, of Dedham, to Miss Elizabeth Farrington, formerly of Wrentham; on Sunday evening, by Rev. Mr Taylor, Mr Ebenezer Parsons to Miss Ann Reid.

On the 12th inst. by Rev. Mr Emerson, Capt. William J. Hammett to Miss Ann Philips Rogers.

By Rev. Dr Lowell, Charles Russell Lowell, Esq. to Miss Anna Cabot, daughter of Partrick T. Jackson, Esq.

By Rev. Mr Barrett, Mr Washington Blanchard to Miss Sarah N. daughter of the late Mr George Clark.

In Cambridgeport, by Rev. Mr Stearns, Mr Caleb Ruckman to Miss Rebecca H. Paddock, of Holden.

In Brighton, by Rev. Mr Austin, Mr Jeremiah Morey to Miss Rebecca Lovejoy.

In Chelsea, by Rev. Mr Alger, Mr Floreal Benaud de Mayria to Miss Ann Cummings.

In Medford, on Sunday evening, by Rev. Mr Stetson, Mr David Alden, of this city, to Miss Lucinda Kendall, of Medford.

In Salem, by Rev Mr Thompson, Mr Cornelius Wasgut to Miss Betsey M. Bowditch.

In Hingham, Mr Caleb S. Cleverly, of Weymouth, to Miss Martha, daughter of Mr Peter Hersey, Jr.

In Bridgewater, by Rev. R. M. Hodges, Mr Lewis Damon, of Taunton, to Miss Paulina T. Dunbar, of B.

In Taunton, George B. Atwood, Esq. to Miss Eliza A. Sumner, daughter of Dea. Jezaniah S.

In Plymouth, Mr James Morton, 2d, to Miss Pamela D. daughter of Mr Samuel Robbins, Jr.

In Pembroke, 12th inst. at Friends' Meeting House, Mr Jos. Healy, Principal of Pawtucket High School, to Miss Rachel W. daughter of Edward P. Little, Esq. of Marshfield, Mass.

In Stow, by Rev. Mr Sibly, Mr Abner Fisk, of Holliston, to Miss Lorinda Bellows; Mr Warren Moore to Miss Louisa Sophia Hickson; Mr William Robinson to Miss Ann Gates; Mr Truman Walcott to Miss Charlotte Whitman.

In Northboro', Mr Absalom Munroe, of Cambridge, to Miss Nancy Bartlett, of N; Mr Stephen W. Jeffry, of Shrewsbury, to Miss Sophia Bartlett, of N.

In Philadelphia, Mr Wm. Russell, of Boston, to Miss Ann Bull, of England.

In Washington City, Mr Polk, Member of Congress from Tennessee, to Miss Caroline Easton, neice of President Jackson.

In Charleston, S. C. 14th ult. by Rev. Dr Dalcho, George Atkins, Esq. of London, to Grace Hanfield Gurley Stackpole, daughter of the late William S. Esq. of Boston.

DEATHS.

In this city, Capt. Frederick Weld, aged 41; Harriet Ann Waters, 2 1-2; Remember Preston, Esq.; William Butler, youngest son of John Dunn, 3; Mrs Lucy Gardner, 75; Mr John Young, 70, a revolutionary pensioner; Mrs Abigail Dean, 74.

In Cambridge, Mr Samuel Kidder, aged 79.

In Dorchester, Mrs Elizabeth C. wife of Mr John G. Wood, aged 38.

In Walpole Mr Samuel Fuller, aged 82.

In Harvard, 11th inst. Mr John Hill, aged 70.

In Raynham, Miss Roxanna Andrews, aged 38; Mr Isaiah Wilbour, 74.

In Taunton, Mrs Susanna Brewer, aged 82.

In Norton, Mrs Betsey, wife of Mr John Deane

In Scituate, Betsey, consort of the late Deacon Seth Merritt, aged 67.

In Newburyport, Mr John Stockman, aged 58; Miss Rebecca Edgar, 66; she was severely burnt a week since, by her clothes taking fire.

In Lancaster, Mr Calvin Wilder, aged 59.

In Worcester, Mr Samuel T. Reed, aged 57; Miss Mary Willington, 26.

In Shelburne, Mr Elisha Edwards, aged 45.

In Norwich, Mr Moses Steel, aged 74, a revolutionary soldier.

In Philadelphia, Mrs Jenette Lyons, aged 103 yrs.

At Valparaiso, Dec. 20, Mr Joseph Edwards, aged 19, of Rochester, Mass.

SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the '*Sunday School Society*,' by the late amendment of the Constitution, will be held on Wednesday evening next, at half past seven o'clock, at the COWPER COMMITTEE ROOM, No 9 Cornhill. over Messrs Pierce & Parker's, for the choice of Officers, and the transaction of any other business that may come before the meeting. T. GRAY, Jr, *Rec. Sec'y.*

April 21.

BOOK AND PAMPHLET SOCIETY.

The Annual Meeting of the "*Book and Pamphlet Society*" will be held at the COWPER COMMITTEE ROOM, No 9 Cornhill, over Messrs Pierce & Parker's, on Monday evening, 31st instant, at half past seven o'clock, for the choice of Officers, hearing the Report of the Directors, and the transaction of any other business that may come before the meeting. F. T. GRAY, *Secretary.*

April 21.

MIDDLESEX BIBLE SOCIETY.

The annual meeting of the Middlesex County Bible Society will be held in Concord, on Wednesday, the 25th instant. The Directors will convene at 10 o'clock A. M. and the Society at 11 o'clock at the Middlesex Hotel. The public religous services will commence at 2 o'clock P. M. in Rev. Dr Ripley's meeting-house. Sermon by Rev. Thomas B. Gannett of Cambridgeport.

By order of the Directors.
H. B. GOODWIN, *Secretary.*

SUNDAY SCHOOL TEACHER'S REWARD.

This day published by BENJAMIN H. GREENE, 124 Washington street, "An Address delivered before the Hancock Sunday School, on the removal of that school to the Vestry of the Second Church, by the Superintendant."

This Address contains an account of one of the first Unitarian Schools in this city, and a sketch of the advantages derived by Teachers from these institutions. Price 75 cents per dozen. 3tis April 21.

THE CHOICE.

Just published by L. C. BOWLES, 124 Washington street, "The Choice," a Tragedy, with other Miscellaneous Poems. By HANNAH J. PACKARD.

April 21.

SUNDAY SCHOOL BOOKS.

This day published by GRAY & BOWEN, No 141 Washington street.

"The Carter Family, or nine pence a week, is how much a year."

"Patrick Clary, or the young Irish emigrant."

The above are publications of the Boston Sunday School Society, and intended for Sunday-School Libraries. April 21.

OWEN FELLTHAM'S RESOLVES.

JUST published by HILLIARD & BROWN, Booksellers to the University, Cambridge.

"*The Library of the Old English Prose Writers*, edited by Rev. ALEXANDER YOUNG;—Vol. IV. containing 'Resolves, Divine, Moral, and Political. By OWEN FELLTHAM. With some account of the author and his writings.' To which is appended, Feltham's 'Brief Character of the Low Countries under the States; being Three Weeks' Observation of the Vices and Virtues of the Inhabitants.'

Extract from the Retrospective Review.

"The Resolves comprise a series of Essays on subjects connected with religion, morality, and the conduct of life; and they appear to have been termed Resolves, because, at the conclusion of each Essay, the author generally forms resolutions founded on his own precepts, having, as he states in his Preface, written and published his Reflections 'not so much to please others as to profit himself.' In this direct personal application they differ from the Essays, Civil, and Moral, of Lord Bacon, to which they otherwise bear a frequent resemblance in manner, and still more in matter, the subjects of a great many of the Resolves being the same as those treated on by the illustrious writer alluded to. Like the great Chancellor, too, he often brings the imagination of the poet to aid the wisdom of the philospher. Bacon has been much extolled for the splendor of his imagery: we doubt whether many metaphors could be produced from his works, surpassing the beauty of those which we shall quote from the Resolves.

"Proceeding from style to sentiment, we are every where, in the Resolves, impressed with a high opinion of our author's excellent good sense and knowledge of mankind. But the highest excellency of the Resolves—an excellency, before which every merit of composition sinks into insignificance—is the purity of the religious and moral principles they exhibit.

"We lay aside the Resolves, as we part from our dearest friends, in the hope of frequently returning to them. We recommend the whole of them to our readers' perusal. They will find therein more solid maxims, as much piety, and far better writing, than in most of the pulpit lectures now current among us."

H. & B. have on hand a few sets of the preceding volumes of the 'Library.'

Vol. I. FULLER'S HOLY STATE.

Vol. II. SIR PHILIP SIDNEY'S DEFENCE OF POESY. SELDEN'S TABLE TALK.

Vol. III. SIR THOMAS BROWNE'S MISCELLANEOUS WORKS,—including 'The Religion of a Physician,' the treatise 'On Urn-Burial,' the 'Letter to a Friend on the Death of his Intimate Friend,' and selections from the 'Christian Morals,' and the 'Vulgar Errors.'

April 14.

BOOKS IN PRESS.

RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston, have in Press—

"The American Common Place Book of Pulpit Eloquence," by George B. Cheever, (author of the Common Place Book of Prose and of Poetry,) with portraits.

"Conversations on the Evidence of Christianity"—for schools and families—by Rev. J. L. Blake.

"The Book of Curiosities," with many engravings—by Peter Parley.

"A Universal Gazetteer," 1 vol. 8vo. with the new census, corrected to 1832.

"A Universal Pocket Gazetteer," do. do.

"A System of Universal Geography;" popular and scientific, comprising a physical, political and statistical account of the world and its various divisions, embracing extensive extracts from recent travels, and illustrated by four hundred beautiful engravings. By S. G. Goodrich. This work, which will be comprised in one octavo volume of 900 pages, is intended to comprise all that is interesting and valuable in Malte Brun and Bell, the most able modern Geographers, and at the same time to combine with them copious extracts from the best books of travels, and most authentic registers of facts; the whole to be presented to the reader with a careful attention to two leading objects; first, that it shall be correct and authentic, for study; and second, that it shall be lively and interesting for general reading, and a valuable addition to every family library.

"Lectures to Female Teachers," by S. R. Hall—author of Lectures on School Keeping.

"Saturday Lectures," for young ladies, by Mrs Lincoln—author of Lectures on Botany, &c.

"A Second Book of History," by the author of Parley's First Book of History, and on the same plan—embracing the countries of the Eastern Hemisphere—with many maps and engravings.

"A Third Book of History," by the same author, comprehending Ancient History, in connexion with Ancient Geography—with maps and engravings.

"Peter Parley's History of Ancient Rome," with an account of Modern Italy—with a map and engravings.

"Peter Parley's History of Ancient and Modern Greece," with a map and engravings—this is now published and the others will soon follow.

"A Family Treatise on the Mythology of the Ancient Greeks and Romans"—to be read in schools and families with the above Histories of Greece and Rome. In this work, the subject will be treated in a different manner from what it has generally been. Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. The others are written in the same attractive and entertaining manner, and where they are used, the study of history will become a pleasure, rather than a task, as it has always heretofore been.

"An Elementary Treatise on Astronomy, for Schools—by John Vose. This work will unquestionably sustain the high reputation of the author as a Mathematician, and supply a want, long felt, of a good text book for schools on this subject.

"Elements of Chemistry," for the use of Schools—by Francis J. Grund.

—Also, will be published in a few days—

"Lempriere's Classical Dictionary," slightly abridged, but containing every important or useful name in the original, and divested of everything indelicate or which has rendered former editions improper for the use of young people—1 vol. 12mo.

"Elements of Natural Philosophy," for the use of Schools—by Francis J. Grund.

"Crocker's Boswell's Johnson,"—Johnson's Works, complete, including the Tour to the Hebrides, and Boswell's Life of Johnson, hadsomely executed, in 2 vols. 8vo. April 21.

REVIEW OF A CONFESSION OF FAITH.

Just published by L. C. BOWLES, 124 Washington street, "A Review of a Confession of Faith and Covenant, adopted by the First Church of Christ in Framingham, Ms., January, 1832." April 21.

NOW IN PRESS;

A Sequel to the Well Spent Hour; likewise a new edition of the First Part, corrected and enlarged by the Author; both volumes to be embellished with engravings. 3t. April 14.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 4, Vol. V. Just published by MARSH, CAPEN & LYON, No. 411 Washington Street.

CONTENTS.

Original Miscellany.—The Philosophy of Human Happiness; Engagements; Sketches of American Characters; Cuba; A Page from the Book of Nature, No. 3; Loved and Lost; Infant School; Extract from a Letter to the Editor.

Original Poetry.—Absent Friends; The Exile's Lament; To a Lady; St Marks Bell at Venice.

Literary Notices.—Poems—By William C. Bryant; The American Quarterly Review; Simple Stories; Notice to Correspondents.—*Music.*—No Home but Heaven. April 21.

TRACT No. 58, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 58, of the first series of the American Unitarian Association, for April, entitled, "An Outline of the Testimony of Scripture against the Trinity. By HENRY WARE, Jr." pp. 22.

GRAY & BOWEN.

SELECTED POETRY.

HYMN.

"The Lord turned and looked upon Peter, and Peter remembered the words of the Lord—and he went out and wept bitterly."—Luke xxii. 61.

The following lines, on this striking text, are taken from the "Contemplations of the Saviour;" or "Extracts from the Gospel History, with Reflections and Hymns, by S. Greenleaf Bulfinch, just published.

Weep not for those, in Christ who sleep,
Within the cold grave's dreamless bed.
Their rest is calm, and angels keep
Watch o'er each heaven-beloved head.
Their strife is closed, their crown is won;
To realms of bliss their spirits soar,
And, near their heavenly Father's throne,
Live in his smile, to die no more.

But weep for those, who here below
Through trial's stormy ocean steer;
Who 'mid the mountain billows go,
By hope misled, or driven by fear.
And oh, for him, in danger's hour,
Whose heart hath sunk, whose faith is dim,
Who falls before the tempter's power,
Weep, child of frailty, weep for him.

Yet, in the hour of guilt and shame,
Jesus, thy glance could bring relief,
The wandering spirit could reclaim,
And ope the source of hallowed grief.
Thus, when we leave thy heavenly way,
Lord, may the love, the thought of thee,
Subdue each sinful passion's sway,
And, in thy spirit, make us free.

THE DEAD.

"Wherefore I praise the dead more than the living."—*Solomon.*

They dread no storm that lowers,
No perished joys bewail,
They pluck no thorn-clad flowers,
Nor drink of streams that fail.

There is no tear-drop in their eye,
Nor change upon their brow,
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
From whom has sorrow fled?
Who find such deep unbroken rest
While all things toil?—*The dead!*

The silent dead!—Why weep ye so
Above their sable bier?
Thrice blessed! they have done with woe,
The *living* claim the tear.

Go to their sleeping bowers,
Deck their lone couch of clay
With early spring's uncolored flowers,
And when they fade away—

Think of the amaranthine wreath,
The bright bowers never dim,
And tell me why thou fly'st from death,
Or hid'st thy friends from him.

We dream, but *they* awake;
Dark visions mar our rest—
Mid thorns and snares our way we take,
And yet we mourn the blest!

For those who throng the eternal throne,
Lost are the tears we shed:
They are the living—they alone,
Whom thus we call *the dead.*

MISCELLANEOUS.

MINISTRY AT LARGE FOR THE POOR OF NEW YORK.

We have mentioned in a recent paper, that this subject has within a short time engaged the attention of several influential individuals in New York, and, we are now happy to add, there is good reason to believe, it will not have been awakened in vain. The well written articles, which were published under the signature of "Philo," in the New York American, have been printed in a separate pamphlet, for a wider distribution. From one of these we have already made a brief extract, and we here add another, in which the writer, who is understood to be Rev. William Ware, speaks of the security of public order, and the effectual aid which would be given to the city authorities by the cooperation of such a ministry.

His remarks would apply to any considerable city, but to none with more propriety than New York, which includes in its population of two hundred thousand a vast proportion, particularly among its laboring classes, of foreigners. The influence which he so justly ascribes to the character and labors of Bishop Cheverus in this city, of which no one that has ever heard of our Broad street and its cellars can be ignorant, might with vast effect be employed in that city. Experience, however, and all the observation we can make on the subject, amply show, that it is only by a priest of their own church that any permanent spiritual influence can be exerted on the Irish Catholics. They will readily enough welcome the visits of others, for the sake of temporal supplies, and be even profuse in uttering their thankfulness, but the prayers and exhortations of Protestant missionaries to Catholics, who keep any terms with their own church, pass away with the air that conveys them.

Mr Ware, having adverted to other benefits to be anticipated from such a ministry, thus proceeds;—

The city authorities, moreover, would find in such a ministry as I am describing—if its places were filled by competent men—its most effectual police, the most watchful and successful guardians of the public order. Whence spring public disturbances, but from that very class with whom the ministers at large would be maintaining the most frequent and sacred intercourse, and conferring upon them the most substantial favors? Would it not be strange indeed, if they obtained no moral and restraining influence over them; if they gained no power to moderate their passions and withhold them from acts of wrong and violence to which they are so often tempted? Truly this class of society must be possessed of a nature very different from that of the other orders of men, if in its constitution there is no provision for gratitude. But in support of what I affirm would be the effect of the establishment of this ministry in either of our cities, I may refer to the amazing influence which a Catholic priest in a neighboring capital—now filling one of the highest offices in his church in a foreign country—obtained over that part of the population (it was chiefly the poor) which constituted his pastoral charge. It was a common remark, that he did more for the peace and order of the city, through the moral means which he employed, than was effected by all the various machinery of the law. The remark was certainly extravagant. But it was founded in truth; and it shows the estimation in which the public held his services. He was in fact a Minister at large in the truest acceptation of the term. He lived almost among the poor; and though he might often be compelled to witness want and suffering which he had no means to relieve, yet he was always ready with what he could give, his sympathy and the consolations of the faith he preached. His memory, where he lived and labored, will never die. The name of Cheverus will never be forgotten by the poor of Boston. But was there anything strange in his influence? anything that did not necessarily result from the sympathies he manifested for his flock, and the various services he rendered them?* And would not any man of as good an intellect—(and I know not that his was remarkable) and of as good a heart, exert the same influence, and see the same fruit of his labor? Would it be possible for a man like him, or like Howard, or the eminent author of the plan I am considering, to visit often the dwellings of the poor and vicious, enter into their feelings, understand their temptations, listen to the past history of their lives and misfortunes, converse, reason, expostulate with them, as with those for whom he felt a brother's love, and work no changes in character, habit, temper—accomplish no moral regeneration, obtain no influence? As well might we suppose a wise and affectionate parent to be without influence over his children. Although in the various ministries of our cities we might never hope to see men like these in some of their qualities, yet certainly it is to be believed that in respect to those which are most important, and to which the effects they severally produced are to be chiefly traced, we may find many who shall possess them in a degree of perfection quite equal to the necessary claims of the office. And when with such men living among the poor, and moving round from house to house in every part of a large city, doing all the various duties of the minister at large,—how can it be but there shall go forth from them a moral power which shall shake the strong holds of sin to their centres, and accomplish more than we can now well conceive as well for the general order and peace of the community as for the Redeemer's cause,—the salvation of the human soul. If the power of this ministry be not greatly overrated, would it not be right—and would not citizens give their cheerful consent,—that the city should take upon itself some part of the burden necessary to its support and success?

THE ARMENIANS.

We give further quotations from the New York Observer respecting the Armenians. This article consists of extracts from the "Armenian Catechism, containing the doctrine and duties inculcated by the Oriental Church."

I am a Christian; the sign of a Christian is the holy and venerable cross, made in the name of the Father, Son, and Holy Ghost.* God created me: to know him and do his will, and finally to become worth of his Paradise. He created also Heaven and earth, and all things visible and invisible.

There is but one God, and three Divine persons, the Father, the Son, and the Holy Spirit, who are each of them God, though there are not three, but one God in three persons. Of these, the Son was made man perfect like us, by assuming a body from the immaculate blood of the Virgin Mary, and joined to it a soul and understanding which are human. Thus, he who assumed, and that which he assumed, became one person, for the word, which is God, united in the same manner a human nature with his own person and nature, as our body is united to our soul and made one nature without confusion. Thus humanity was joined with the person and nature of the word of God, and the Divine and the human became one without mixture or without change.

The word Jesus means a deliverer, because he has delivered us from the hands of the devil, and from the pains of hell; and the word Christ means anointed, because the Lord, made man, was anointed by God the Father with the Holy Spirit, as the Apostle Peter says, Acts x.

Christ remained on earth thirtythree years and a half, showing to his followers the way of truth; then voluntarily suffered; was crucified, and died for us according to the Apostle Paul, that "Christ died for our sins" on the wood of the cross to insure our salvation. I do not say that Christ is dead according to his Divine nature, but according to the body he had assumed in that ineffable union; and thus it is said that Christ was crucified and died.

They took down his body from the cross, and laid it in a new sepulchre with his indivisible divinity, where it remained three days; and then with a reasonable soul descended into hell, where he destroyed the power of Satan, and freed the souls which were there in prison.

The Holy church means the assemblage of all faithful Christians, who are baptized in the name of the Father, Son and Holy Spirit.

A mystery of the church is a Spiritual Redemption, of which there are seven; Baptism, Chrism, the Eucharist, Penitence, Marriage, Holy Orders, and Extreme Unction.

Baptism is an external washing of the body, an internal purification of the soul, and a liberation from original sin. Chrism is confirmation in the faith of Christ, and the seal of recognition, which is granted to fortify and strengthen man, and make him a soldier of Christ. The Eucharist is the body and blood of Christ, and spiritual food, which at length gives to us eternal life as our inheritance. Penitence is lamenting our past sins, and no more committing the sins we lament; so we are converted, and recover our lost grace. Holy Orders are the spiritual power with which a priest can offer the sacrifice of the mass, and likewise administer other holy offices. Marriage is a holy office of the church, which binds in an indissoluble chain, man and woman together, for their eternal salvation, and to bring up children in the service of God. Extreme Unction is the spiritual armor which is given in Baptism, Chrism, and the Eucharist, so as not to be deprived of the benefits of these sacraments by sudden death.

Virtue is the habitude of the mind which the soul receives, so as to become the cause of working good. There are seven virtues: Faith, Hope, Charity, Fortitude, Justice, Prudence, and Chastity.

Faith is the gift, infused into us by God, by which we know that he is omnipotent, and our Creator. Hope is the true expectation of the good things prepared for us, which God will give us in the form of recompense. Charity is the habitude of the mind, with which we love God on account of his goodness, and our neighbor as ourselves on account of God. Fortitude is resistance to the temptations of the world, and support of its tribulations. Justice is an equal distribution in soul and body, and not to appropriate to ourselves what belongs to another. Prudence is making a due selection between good and evil; not deceiving or being deceived by any man. Chastity is repelling all sensual pleasures and desires which may occur to us.

The gifts of the Holy Spirit are seven: Wisdom, Understanding, Discernment, Strength of Mind, Knowledge, Piety, and the Fear of God.

The works of mercy which will be required at the last day of judgment are seven:—to give food to the hungry;—drink to the thirsty;—to clothe the naked;—to lodge the stranger;—to visit the sick;—to call on the prisoner;—and to bury the dead: these are the works of carnal mercy.

The works of spiritual mercy are seven: to advise the doubting—to guide the ignorant—to reprehend the faulty—to console the afflicted—to forgive the offending—to support the sufferer—and to pray to God for the living, the dead, and the sinner.

THE SYMBOL, OR CREED.

"We believe in one God, the Father omnipotent, Maker of Heaven and earth, and of all things visible and invisible.

"We also believe in one Lord Jesus Christ, the Son of God, begotten of God the Father, the only begotten of the essence of God the Father, God of God, Light of Light, true God of true God: a generation, not a making, of the same nature as the Father, by whom all things were made in Heaven and earth, visible and invisible; and for us men and for our salvation coming down from Heaven, he was incarnated, born of Mary, a perfect virgin, by the Holy Spirit through whom he assumed a body, a soul, and a mind, and whatsoever there is in a human being. Having truly and not figuratively suffered, he was crucified, buried, and rose the third day, ascended into Heaven, and sits on the right hand of the Father, about to come in the same body and with the glory of the Father, to judge the living and the dead; and of his reign there will be no end.

"We believe in the Holy Spirit, not made and perfect, who spoke in the law, the prophets and the evangelists, who descended into the river Jordan, preached in the Apostles, and dwells in the saints.

"We believe in one only universal, catholic and apostolic church. We believe in one baptism for the expiation and remission of sins; in the resurrection of the dead; in the eternal judgment of souls and bodies; in the kingdom of the Heavens; and in the life eternal.

".This is our faith; but furtner, whosoever shall say there was a time when the Son was not, or that they were made from nonexistence, or that their essence or substance is alterable or mutable, let him be anathematized from the catholic and apostolic church; this is the saying of St Gregory the illuminator, the first Armenian Patriarch.

"But we will glorify by name him who is before all ages, adoring the Holy Saints, the one Godhead of the Father, the Son, and the Holy Spirit, now and forever, to all eternity, Amen."

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* Here the priest bids the child make the sign of the cross that he may see it; and this is done, because the manner of making it is an important point of difference between the Armenian, Greek, and Catholic churches in the east. They all make it by touching the forehead, the two shoulders, and the breast in succession; but the Armenians and the Catholics, after the forehead, touch first the *left* shoulder, and then the *right;* the Greeks touch first the right, and then the left. The Armenians and Greeks lay the thumb on the two fore fingers, and close the rest of the hand, the Catholics hold the hand open.

JUVENILE ENCYCLOPÆDIA.

We quote the two following articles from the "Juvenile Encyclopædia," a "Cabinet of Useful Knowledge, by Rev. J. L. Blake," the publication of which has recently commenced in this city.

CALVARY, or GOLGOTHA. In *Ancient Geography*, a mountain of Palestine, held in the greatest veneration as the scene of our Saviour's crucifixion. It acquired these two names probably from its roundness, or resemblance to a human skull, or, as others say, from its being bare and destitute of verdure. Theophylact says, that by a tradition descended from the fathers, Adam was buried here, and therefore, says he, Christ, who was to heal the fall and death of Adam, was here crucified, that where the beginning of death was, there might be the dissolution of it. It anciently stood without the walls of the city of Jerusalem, and was the place where criminals were executed according to the Mosaic law. But the Roman emperor Adrian having ordered the city to be rebuilt a little to the north of its former situation, Mount Calvary was enclosed within the walls.

This mountain was cleared by order of Helena, the mother of Constantine; and fitted for the foundation of a church by cutting down several parts of the rock and elevating others. But this was done with so much care, that no part of the hill which immediately related to our Saviour's passion was altered or diminished. Accordingly that part of Calvary, where it is said Christ was fastened to the cross, is left entire; being about ten or twelve yards square. The magnificent church erected on this spot by order of Helena was, therefore, built in such a manner as to comprehend as many scenes of our Saviour's sufferings as could be conveniently enclosed. This stately edifice is still standing, and kept in good repair, by the offerings of the pilgrims, who annually resort to it, as well as the contribution of several Christian princes.

CAMBLET, or CHAMBLET. In *Commerce*, a stuff sometimes of wool, sometimes silk, and sometimes hair, especially that of goats, with wool or silk; in some, the warp is silk and wool twisted together, and the woof hair.

The true or oriental camblet is made of the pure hair of a sort of goat, frequent about Angora, and which makes the riches of that city, all the inhabitants whereof are employed in the manufacture and commerce of camblets. It is certain we find mention in middle-aged writers of stuffs made of camel's hair, under the denominations of *camelotum* and *camelinum*, whence probably the origin of the term; but these are represented as strangely coarse, rough and prickly, and seem to have been chiefly used among the monks by way of mortification, as the hair shirt of later times.

No camblets are made in Europe of the goats' hair alone; even at Brussels they find it necessary to add a mixture of woollen thread. England, France, Holland, and Flanders, are the chief places of this manufacture. Brussels exceeds them all in the beauty and quality of its camblets; those of England have been reputed the second.

WORSHIP OF THE SUN.

With the Persians, fire was an object of worship from the earliest times, under the name of *Amanus* and *Mithas;* and it is retained as such at this day by the Geberrs, Gaurs, Guebres, or Ghebers, a sect of Indian philosophers. Pottinger says, "At the city of Yezd, in Persia, which is distinguished by the appellation of the Darub Abadut, or seat of Religion, the Guebres are permitted to have an Atush Kudu, or Fire Temple (which, they assert, has had the sacred fire in it since the days of Zoroaster) in their own compartment of the city; but for this indulgence they are indebted to the avarice, not the tolerance of the Persian government, which taxes them at twentyfive rupees each man." Hanaway informs us, that the Ghebers suppose the throne of the Almighty is seated in the sun, and hence their worship of that luminary. "As to fire," says Grose, "the Ghebers place the spring-head of it in that globe of fire the sun, by them called Mithras, or Mihir, to which they pay the highest reverence in gratitude for the manifold benefits, flowing from his ministerial omniscience. But they are so far from confounding the subordination of the servant with the majesty of the Creator, that they not only attribute no sort of sense or reasoning to the sun or fire, in any of its operations, but consider it as a purely passive blind instrument, directed and governed by the immediate impression on it of the will of God; but they do not even give that luminary, all glorious as it is, more than the second rank among his works, reserving the first for the stupendous production of the Divine power, the mind of man." The temples are generally built over subterraneous fires.—Rabbi Benjamin observes, "Early in the morning, they (the Parsees or Ghebers of Ouham) go in crowds to pay their devotions to the sun, to whom upon all the altars are spheres consecrated, made by magic, resembling the circles of the sun; and when the sun rises, these orbs seem to be inflamed, and turn round with a great noise. Every one has a censer in his hands, and offers incense to the sun."

WEEPING WILLOW.

Mr Vernon, Turkey merchant at Aleppo, transplanted the Weeping Willow from the river Euphrates, brought it with him to England, and planted it at his seat in Twickenham Park, where I saw it growing, Anno. 1748. This is the original of all the weeping willows in our gardens.

PRAYER. The practice of devotion is a sign of spiritual life, and a means of preserving it. No one prays heartily without some deep religious sentiment to actuate him.

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3. Report of the Joint Select Committee of the Legislature of Maine, on so much of the Governor's Message, as relates to the North-Eastern Boundary Augusta. 1832. April 2.

NEW ENGLAND MAGAZINE.

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